/166 cont./

244 [137] which were often brought to the Archipelago by Europeans, are planted in very small quantities on the Archipelago. The Tongans have scarcely been able to develop a liking for these useful plants, especially since they do not thrive as a result of the careless and neglectful way they are tended.

489 [361] Since the plantations are sometimes a considerable distance from the dwellings--in contrast to ancient Tongan times--the question of how to transport the harvest (which sometimes consists of many heavy 482 tubers) must be solved. The Tonga often still use old ways of carrying. 198 To transport coconuts, for example, they split the outer skin of the husk like splints, then tie into a bundle four or five splints and carry home on their shoulders two of these bundles by means of a coconut leaf stem (to which the bundles are attached, front and back). Harvested tubers, bananas, etc., are most often carried in the traditional coconut-leaf baskets (kato lou niu) hastily plaited on the plantations, which the natives /167/ likewise carry by means of a coconut leaf stalk (resting on their shoulders and notched so that they can hook the basket on). The coconut leaf stalk is stuck through the basket itself. Often, the handles of the farming tools (for example, huo spade, huo lafa-lafa) are used as carrying sticks. The horse, which was brought 492 [136] to Tonga by Europeans, renders many natives important service as a [493] riding and pack animal, and some natives own two-wheel European carts [199] drawn by horses, which very much facilitate the transportation of even abundant harvests to the villages.

241 Seen as a whole, Tongan agriculture seems to us little changed. 198 The traditional crops (supplemented by manioc) still form the basis 197 of the food of the inhabitants. The significance of cultivated plants introduced by Europeans is no more than "supplementary." The tools and methods of cultivation are also basically the same, though improvement and additions to the tools, as well as a certain lapse in

/228 cont./

choir practice; school work.

and Christianization has brought the idea of the "week" and of Sunday. Yet, aside from this day of rest, the rhythm of the daily activity seems to have remained the same: the Tongan functions with matter-of-fact equanimity, and the abundance of new duties and tasks has not been able to decrease, much less destroy, his inner calm.

F. Transportation (Land and Sea)

In examining the development of Tongan transportation we must naturally make a distinction between land traffic (on the islands) and sea traffic (within the Archipelago as well as between other islands and countries of the Pacific).

With regard to travel by land, it may be said that the majority of natives still travel on foot. They often walk hour-long /229/ distances--transporting burdens at the same time--(596)

596. See pp. 249-251.

on the small islands as well as the large ones, though on the latter, in order to cover great distances, they make increasing use of means of transportation that have come to the Archipelago as a result of European influence.

The horse (597)

597. See p. 256-258.

that was introduced by Europeans has become very important for many natives (of the large as well as the small islands) as a riding- and pack-animal.

As a draft animal it is used to draw the two-wheeled carts (598)

598. See p. 256-258.

which have proved very useful on the streets, roads and paths of the islands (even in the bush) and are also European imports; in ancient Tonga the principle of the wheel was unknown. These wagons are not

/235 cont./

501 seems to be on many islands--has very much decreased and will continue
178 to do so. The reason for this, however, is not that superior
[177] European types of boats are replacing the popao, (623)

623. The cutters and sloops have replaced the old catamarans, and the few rowboats (dingi) of European construction in the Archipelago, made with expensive imported material, present no serious competition for the popao which are so easily built.

but that the /236/ Tongans today seem to turn less to the sea than they did formerly. (624)

624. For instance, only relatively few Tongans are able to handle a popao really skilfully in a somewhat turbulent sea.

501 The "countless numbers of small boats or canoes" (625)

625. Tagebuch einer Entdeckungsreise.../Diary of a journey of exploration/ translated by J.R. Forster. p. 93 (he means the tafa-anga).

which welcomed Cook, for instance, could today no longer be assembled, even if one included cutters, sloops, popao and rowboats of several islands lying close together. For example, of the 108 households in the village of 'Uiha in April/May 1952, 86 had no watercraft; of the
[422] 45 households of the village of Fungamisi during the same period, 24 were without such a craft, and the natives of the four villages of the island of Lifuka had a total of scarcely 20 boats of various kinds.

489 Much has therefore changed in the area of transportation. Though
177 the majority of Tongans go about on foot on the islands, the influence
178 of modern methods of transportation (horse, cart, bicycle or motor vehicle) is in part considerable. Modern vehicles will undoubtedly increase in importance on the larger islands of Tongatapu and Vava'u in the coming years, while on the smaller islands, with shorter

489 /236 cont./
177 distances and poor, unpaved roads, the optimum seems to have been
178 reached at this time.

505 With regard to sea traffic, it is noteworthy that the seafaring
178 Tongans doubtless still possess the nautical sense of their renown
177 ancestors, but in comparison with the past, in general, a certain estrangement from the sea can be seen. Since they depend on the monthly steamer for transportation outside Tonga (and in part also within Tonga), and since, for transportation between the islands of the Archipelago, they use sailboats whose building material
(626)

626. The wood for building these boats must also be imported, since the natives lumber does not seem resistant enough.

must be imported, they have become dependent on Europeans in their
501 traffic on the high seas. Of the ancient Tongan type of boats--with
505 the exception of the now very rare tafa'anga--the simplest type of out-
178 rigger, the popao, has alone been preserved and is used on short trips for various purposes rather frequently.

489 There is no noticeable difference between nobles and commoners
565 with respect to means of transportation. Not origin, but economic
184 potential is decisive for the acquisition of land- and seacraft.
(627)

627. In addition, there is borrowing without direct return service (see p. 136-137.

501 In accordance with the social structure of ancient Tonga, the
422 catamarans of those days were solely in possession of the nobility.
565 Today the /237/ sailboats that have replaced the catamarans belong
178 largely to commoners, and money plays a part in the traffic of these cutters and sloops which transport almost all passengers and goods for money.

/296 cont./
canned goods have even been introduced into their ceremonial life. Food preparation shows many traditional features--as among the Tongans and perhaps even more so--along with certain innovations (for example iron cooking pots), and the typical method of eating with one's fingers has also been retained.--The conservative Samoans have probably not felt the need for further changes in their tried-and-true methods in areas relating to their means of subsistence, which, moreover, have not been influenced very much by Europeans and indeed would be difficult to change if only because of geographic conditions.

In both Archipelagos tobacco, a luxury imported by Europeans, has become quite important; the natives grow it themselves to a large extent and also buy it from shopkeepers.

/297/ As in Tonga, copra production in Samoa has become a very common occupation, and to this has been added cocoa-growing. However, here too these new activities have not brought about much change; there has been no profit- mania, and the old social system has proved strong enough to withstand these influences, for the matai take over the proceeds and use them on behalf of the entire family.

The typical women's handwork of tapa-making and plaiting lives on in Samoa--at least with respect to quality--as it does in Tonga. Division of labor according to sex has also scarcely changed on the Samoa Islands; however, in contrast to the development in the Tonga Archipelago, the social division of labor (titles-untitles) has still been largely upheld. The daily routine has remained basically the same in both island groups, and has been influenced only to a certain extent by new duties and tasks. Land and sea traffic has changed very much in Samoa, as in Tonga, but it is noteworthy that the Samoans build and use the simple outriggers (paopao) and in addition rather large numbers of the more complicated bonito-boats (va'aalo).